blow from fear and the instinct of self-preservation, but in the background; when he has time to reflect upon the standpoint of wounded honour, he imagines that he has avenged himself for the sake of his honour—this motive is in any case more *reputable* than the other. An essential point is whether he sees his honour injured in the eyes of others (the world) or only in the eyes of his offenders: In the latter case he will prefer secret, In the former open revenge. Accordingly, as he enters strongly or feebly Into the soul of the doer and the spectator, his revenge wilLbe more bitter or more tame. If he is entirely lacking In this sort of imagination, he will not think at all of revenge, as the feeling of " honour" is not present In him, and accordingly cannot be wounded. In the same way, he will not think of revenge if he despises the offender and the spectator ; because as objects of his contempt they cannot give him honour, and accordingly cannot rob him of honour. Finally, he will forego revenge in the not uncommon case of his loving the offender. It is true that he then suffers loss of honour In the other's eyes, and will perhaps become less worthy of having his love returned. But even to renounce all requital of love is a sacrifice that love is ready to make when its only object is to avoid hurting the beloved object: this would mean hurting oneself more than one is hurt by the sacrifice.—Accordingly, every one will avenge himself, unless he be bereft of honour or inspired by contempt or by love for the offender. Even If he turns to the law-courts, he desires revenge as a private Individual; but also, as a thoughtful, prudent man of society, he desires the